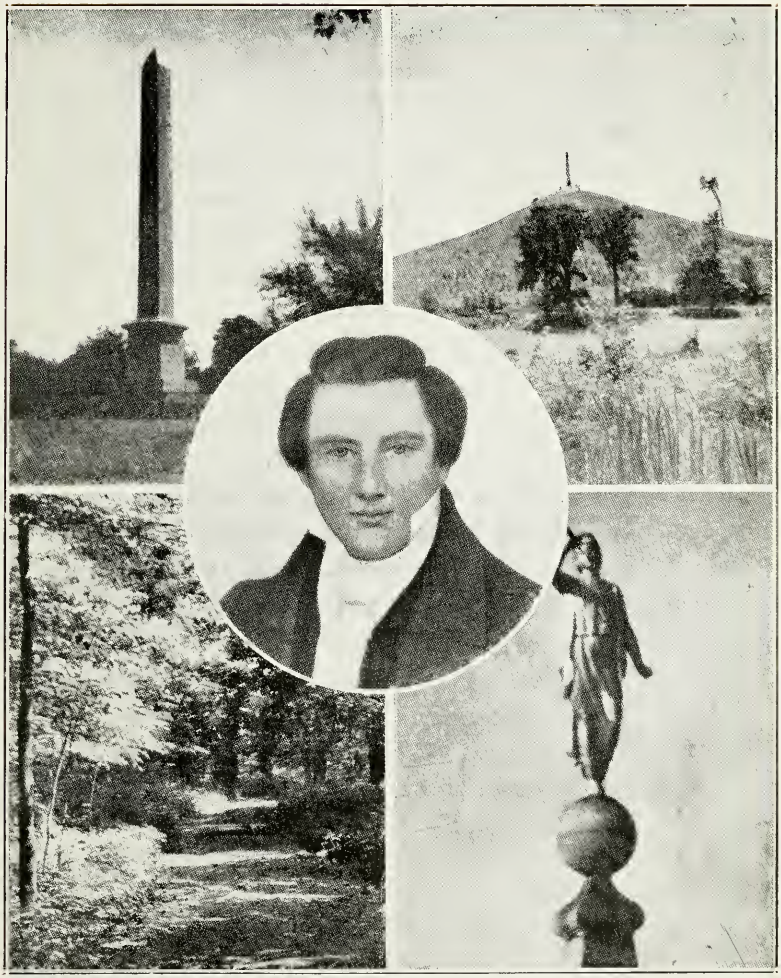
Millennial Star



The Prophet Joseph Smith

No. 14, Vol. 102 Thursday, April 4, 1940

POETRY

PORTIA TO SHYLOCK.

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God Himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy. I have spoke thus much
To mitigate the justice of thy plea;
Which if thou follow, this strict court of Venice
Must needs give sentence 'gainst the merchant there.

—William Shakespeare.

(Taken from "The Merchant of Venice,"
Act IV, Scene I)

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matthew 16: 27

★

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★

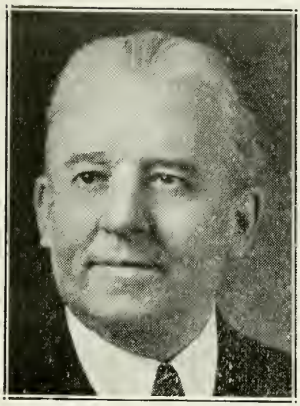
THIS WEEK'S COVER

ON the top left hand corner of the front cover, a picture of the monument which marks the place where the Prophet Joseph Smith was born. (At Sharon, Vermont, December 23rd, 1805.) The top right hand picture shows a view of the Hill Cumorah with the monument on top. On the left hand bottom corner the Sacred Grove is pictured, where the Prophet Joseph had his first vision. The Angel Moroni is shown on top of one of the Temple spires, on the bottom right hand corner, the angel who delivered the plates of gold unto the Prophet.

—See page 223

Preparation for Eternal Life

By the late Elder Melvin J. Ballard



Melvin J. Ballard

THE Church has a definite mission and responsibility. Sometimes in my missionary work people have asked: "Why do you send missionaries to this town? We are all Christians here. Why do you not go to the pagan nations?"

Our mission is to every nation, kindred, tongue and people, no matter what their faith or nationality. Our mission is unique. We recognize no competitors, and yet we recognize men doing good in all churches, insomuch as they teach men to honour Christ, to believe in God and attempt to live up to some at least of the teachings of the Master.

May I help you to keep this in mind by calling your attention to the ministry of the Master himself? He undertook to teach men to step forward to a higher level. That beautiful Sermon on the Mount, how in contrast it was to the Mosaic Law that allowed an eye for an eye and a tooth for a tooth! There were not many who could endure Christ's teachings, however, and as they turned away from him he asked his disciples if they would go also, but they answered: "Whither shall we go? Thou hast the words of eternal life." There was no other place. Difficult as it was, they were determined to stay.

Revelation Points the Way to Life Eternal

Then one of the disciples said: "Lord, are there few that be saved?" And he answered: "Straight is the gate and narrow is the way which leadeth unto life."—life in the presence of God, life in the celestial kingdom, life in the highest place provided for the sons and daughters of our Father,—"and few there be that find it." "For wide is the gate, and broad is the way that leadeth to destruction,"—to death, meaning loss of that exaltation,—"and many there be which go in thereat."

Our declaration to all men is that we know the straight gate and the narrow way, not from our knowledge, but from the revelations of God, from those who knew it, who have visited the earth and have revealed to man again in this age the way through the straight gate and narrow road, and the divine authority is restored to administer the sacred ordinances of the Gospel, to put men's feet in that path that shall lead to exaltation in the celestial kingdom.

We have gathered together these hosts of people who have enlisted, and we are inviting men and women everywhere to

enlist, to subscribe to the highest standards that men have ever undertaken to subscribe to in the history of the world. This people is peculiar because they have been able to reach a higher standard of living set forth by the Master. There isn't an item he gave to man that is not incorporated in this Church and in the revelations of God to this generation.

Honesty Should Characterize the Latter-day Saints

What Peter said to the baptized believers, that they should add to their faith virtue, and to virtue knowledge, and temperance and patience and godliness and brotherly kindness and charity, we have in the fourth section of the book of Doctrine and Covenants, and there is added, humility and diligence.

The Prophet said in the Articles of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." I say these standards are the highest that have been undertaken to subscribe to by any generation. Our ceremonies and ordinances are important, yes, but it is only the initiation. The great effort is to bring poor, weak human nature to adhere to these standards of living, to be honest with each other. One of the characteristics of this Church has been that we have the reputation of being honest.

I shall never forget the thrill that came to me forty-three years ago when in the Northern States, at the close of an open-air meeting, an elderly gentleman with a high silk hat drove up in a carriage, and asked if he might speak. He said to the people of South Bend:

> I want you to be kind to these Mormon Elders, because their people are my friends. I have been doing business with them for many years. I have never lost a dollar on a Mormon, and I cannot say that of any other community in the United States. I have discovered that a Mormon's word is as good as his bond.

That was Mr. Studebaker, one of the members of that great institution, Studebaker Brothers.

I want the Latter-day Saints to know that our Father in Heaven expects our reputation for honesty to be maintained in order that we may distinguish ourselves. Honesty to the Lord in the payment of tithes and offerings is where honesty really begins. If we have failed there is always the chance to repent and get into the path again and undertake to conquer and to master and to overcome the weaknesses of the flesh. For there is power in this Gospel to enable the weakest of the weak to attain this perfect state of living.

Obedience to Commandments Brings Blessings

So far as mortality is concerned we do not expect to reach perfection, but we can live up to these standards. There may be some of us who may feel like those of old: What profit is it that we pay our tithes and offerings? We see the wicked flourish like a green bay tree. But the Lord comforted them with the assurance that not all of his blessings were material, that a faithful record of the acts and the labours of men was being kept. For the man who pays his honest tithing is paying his rent to the Almighty, who is the proprietor of this earth,

and if he expects an eternal inheritance upon it he must obey the law of inheritance.

Has it been profitable to the Latter-day Saints that they have paid their tithes and offerings and sent their sons and daughters on missions? Records show that not only spiritual blessings but even material blessings have come and the windows of heaven have been opened and blessings have been poured out upon the heads of the Latter-day Saints.

When we took our survey of the membership of the Church that was on relief it was not a surprise to me to find eighty-five percent of the entire group were non-tithepayers. The Lord had somehow or other taken care of those who had paid their tithing. But our own survey reveals the fact that those who are meeting their obligations are tithepayers, and those who are sending their sons on missions are tithepayers, and they **have not suffered financial loss because of these great contributions.**

I have a survey of twenty thousand living returned missionaries. What a glorious thing it is to discover some eighty-five percent of them are faithful in paying their tithing, and some eighty-seven percent of them have employment. The Lord has fulfilled his promise.

Sowing and Reaping

There are two principles as certain and as true as that the sun shines:

We are all free, but we are inviting every man to climb the high way. We know the way and that way will lead through the straight gate to the presence of God Almighty in the celestial kingdom. This is the mission of this Church.

It is written in our own revelations that only those that can abide the celestial law can endure celestial glory. As we sow so shall we reap. We are reaping now, here on the earth. Blessed and fortunate are we, the sons of Joseph, the descendants of Israel, for we are reaping the consequence of our righteousness before ever we lived on this earth. Just as our poor, benighted Negro brethren are suffering the consequence of their sowing at some other time and place, so as certainly shall we hereafter reap what we are sowing here and now.

Power in the Church

It is the mission of this Church to prepare men and women for eternal living in that glorified presence. And the power to do it is being seen on earth. There is more power in this Church to-day to control the world and its destinies than in all the armies and all the guns and all the military provision that is being made, for nations may be subdued by the might and power of arms only to rebel.

God bless the great and glorious cause of Zion, that we may keep our eye upon the great destiny of this work and its mission, for our redemption, for our preparation for exaltation with the glorified and to become the hope, the light of the world.

★

"Greater Love Hath No Man"

PROBABLY next to Jesus of Nazareth no man has done more for the redemption and salvation of mankind than Joseph Smith. Born under seemingly adverse conditions, he arose to a position of prominence unsurpassed in modern religious history. Through him was established a system of religious thought calculated to astound the greatest thinkers of the day. He was persecuted and hated from the time he received a heavenly visitation until he sealed his testimony with his life's blood. Great men have died before because of dissenting beliefs, but no man ever died for a more worthy cause and no man ever died more courageously standing for the principles he knew to be true than did Joseph Smith.

I have visited the Cathage jail several times and on each occasion my thoughts have naturally turned to that fateful day in June, 1844.

On my last visit there I was most forcefully reminded of the heritage that is mine as a Latter-day Saint. As I stood there in that sacred room, hallowed by the blood of martyred servants of God, I could almost see the Prophet as he leaped or fell from the window exclaiming, "Oh Lord, my God." With all my soul I thanked the Almighty that I was even so small a part of an organization founded by men of such courage. Outside, dusk had fallen, and as I came down the stairs and out into the shadows, it was not difficult to imagine those demagogues, with painted faces, lurking there, ready to spring out in violence upon him who had unselfishly consecrated his life to the service of his fellow men.

"Greater love hath no man than this, that a man lay down his life for his friends."

By James V. Barber

Added Upon

A STORY

By Nephi Anderson

PART SECOND

SECTION II.—(Continued).

BEGIN THE STORY HERE

It has been decided the spirits enter earth life. Lucifer and his hosts are cast out as a result of a struggle. Many spirits have entered earth life, among them Homan and Delsa. . . .

Now we are transferred to earth life and introduced to Rupert Ames, his mother and sister, a trio of farming folk. Rupert suggests a new idea of irrigation. While out admiring his farm, one morning, Rupert notices a horse and buggy coming towards the bridge he was to repair. But it was too late; the occupant was pitched into the dry bottom of the canal.

SHE remonstrated, but he insisted, and brought her into the kitchen where his mother was busy with breakfast. Rupert explained, and his mother instantly became solicitous. She drew a rocking chair up to the fire and with gentle force seated the stranger, continuously asking questions and exclaiming, "Too bad, too bad."

Rupert readily caught the runaway animal, and, leading him into the yard, fastened and fed him.

"Take off your hat, Miss," said Mrs. Ames, "your head'll feel easier. I know it must ache with such a knock as that. I believe you're cold, too. Put your feet on the hearth—or here, I'll open the oven door—there! You must take a cup of coffee with us. It'll warm you. You haven't had breakfast yet, I dare say."

The stranger thanked her and leaned back in the chair quite content. The fall had really shaken her severely and a pain shot, now and then, into her head. Rupert foolishly fidgetted about outside before he could make up his mind to come in. Nina now made her appearance. The coffee was poured out and the stranger was invited to sit up. Once, twice, Mrs. Ames spoke to her, but she sat perfectly still. Her face was pale, her eyes half-closed.

"What's the matter, Miss?" asked the mother, looking into the girl's face.

"Mother, I believe she has fainted," said Nina.

The three bent over the still form. Mrs. Ames rubbed the cold hands, Nina became nervous, and Rupert looked down into the pale, beautiful face.

"Yes, she has fainted. It is too warm in here. We must get her in the sitting-room on the sofa Rupert, help us."

Rupert stood at a distance. The mother and Nina tried to lift her, but they failed.

"You'll have to carry her in, Rupert. Come, don't stand there as if you couldn't move. It's too close in this kitchen."

But the young fellow still hesitated. To take a strange, fair girl in his arms—such a thing he had never done—but he must do so now. He put his strong arms under her and lifted her as he would a child, and carried her into the next room, where he laid his burden on the sofa. The cool air had its effect, and she opened her eyes and smiled into the faces that were bent over her.

"Lie still, my dear," said Mrs. Ames. "You have been hurt more than you think."

"Did I faint?—yes, I must have—but I'm not hurt." She tried to rise, but with a moan she sank back on the pillow which Nina had brought.

"I'll go for the doctor," said Rupert, and off he went. When he and Doctor Chase came in an hour later, the girl was again sitting at the table with Mrs. Ames and Nina.

"I met with a slight accident down the road," she explained to the doctor. "I wasn't quite killed, you see, but these good people are trying to finish me with their kindness"; and she laughed merrily.

Her name was Miss Wilton. She was a school teacher, and was on her way to answer an advertisement of the Dry Bench trustees for a teacher. She hoped the doctor would pronounce her all right that she might continue her journey, as she understood it was not far.

"You have had a severe shaking up, Miss Wilton, but I don't think you need to postpone your journey more than a few hours," was the doctor's decision.

About noon, Rupert drove Miss Wilton's horse around to the front door and delivered it to her. With a profusion of thanks, she drove away in the direction of the chairman of the school trustees. Neither Nina nor her mother had said anything about Rupert's being on the board. Mrs. Ames had once seemed to broach the subject, but a look from Rupert was enough to check her. When the school teacher disappeared down the road, Rupert again shouldered his shovel, and this time the ugly hole where the road crossed the canal was mended. That done, he returned home, hitched a horse to his cart and drove to town.

Continued on page 218

THURSDAY, APRIL 4, 1940

EDITORIAL

Renewal

"AND God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. . . ." To our first parents this meant a literal giving of the joys of the Garden of Eden, but even to them it meant learning by actual experience of the senses what true "meat" meant. It was something in addition to a satisfaction of a physical appetite.

To-day as then the world is ours—not ours in a physical sense only—but in a sense not known to our first parents who had to make their solitary way unaided by the experience of others.

But are we making the world ours? We are too prone to judge the world from a materialistic point of view. "If I had plenty of money, I could enjoy life more," we say. Often those whom we envy most are the ones whose lives are the most barren. The simple joys are too often barred them. Over a hundred years ago, Wordsworth said:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!"

This condition need not exist if we keep alert, keen-sensed. Recently some successful business men made a trip from the eastern part of the United States into the Rocky Mountain district. Their hosts, eager to provide entertainment, took them to the most exclusive golf club for an afternoon of relaxation. These men stood for a moment at the entrance of the club and then said, "You can play golf if you want to, but we're going to sit here and look at these mountains." And they did. For the full afternoon they sat, watching the changing lights and shadows on the mountains and marvelling at their grandeur and beauty. Has each of us discovered the unusual and the beautiful in our own surroundings?

There is an even better way of appreciating nature than by observing it—that is by working with it. Like Anteaus in the old Grecian myth, we too can regain strength from contact with mother earth. We learn to appreciate the wonders of God as expressed through nature. In the seed, which looks like nothing more than a bit of dust or a small pebble, lies inherent the miracle of new life, a result of the promise made to the first man and woman when the Creator said, "I give to you every herb bearing seed."

The drabness of winter is even now about to fade away in the burst of the colour that heralds spring. Underneath the earth, the chemists of nature are even now mixing their pigments to paint anew this old world. By working with nature, we can experience a genuine joy from watching the phenomenon of new growth; we can learn to appreciate true beauty in nature; which is what even the greatest of artists can but copy; we learn to appreciate more fully the manifold qualities of a Divine Being who ordered the universe for man's best good and greatest needs.—Marba C. Jepherson.

ADDED UPON

(Continued from page 215

III.

"Favour is deceitful and beauty is vain."—Psalms 31: 30.

Miss Virginia Wilton was engaged to teach the spring term of school at the Dry Bench schoolhouse. Why that upland strip bordering the mountins should be called "Dry Bench," Miss Wilton, at first, did not understand. If there was a garden spot in this big, ofttimes barren Western country, more beautiful than Dry Bench, she had in all her rambles failed to find it. But when the secret of the big reservoir up in the hills came to her knowledge, she wondered the more; and one member of the school board from that moment rose to a higher place in her estimation; yes, went past a long row of friends, up, shall it be said to the seat of honour?

Miss Wilton gave general satisfaction, and she was engaged for the next school year.

For one whole year, the school teacher had passed the Ames farm twice each day. She called often on Mrs. Ames, and Nina became her fast friend. During those cool May mornings and afternoons, when the sky was cloudless and the breeze came from the mountains, the young school teacher passed up and down the road and fell to looking with pleasure on the beautiful fields and orchards around her, and especially at the Ames farm the central and most flourishing of them all. Perhaps it would not be fair to analyze her thoughts too closely. She was yet young, only twenty-two—Rupert's own age; yet Miss Wilton's experiences in this world's school were greater than that of the simple young farmer's.

Had she designs on the Ames farm and its master? She had been in the place a year only. How could such thoughts arise within such a little head? How could such serious schemes brood behind such laughing lips and sparkling eyes? Strange that such should be the case, but truth is ofttimes strange.

Since the railroad had been extended through the valley, the town of Willowby had grown wonderfully. Its long, straight streets enclosing the rectangular squares, had not crept, but had sped swiftly out into the country on all sides, and especially towards the mountains, until now the Ames place was within the corporated city limits. Willowby soon became a shipping point for grain and fruits to the markets which the mining towns to the north afforded. The Ames orchard consisted of the finest fruits which commanded a high price. Yes, the property was fast making its owners rich.

(To be continued)

The "Holy Shroud" of Turin

By Elder Samuel W. Dyson

THERE has been for many years, a legend of the "Holy Shroud" purporting that it is the one in which the body of our Lord was wrapped when taken from the cross, and which became miraculously stamped with the image of Jesus. Before dismissing this as a superstitious fable, let us consider the facts.

The "Holy Shroud," now in the custody of the ecclesiastical authorities at Turin, has a continuous traceable history back to 1325 A.D. if not 1205, when it disappeared from Constantinople, then the centre of civilisation.

As exhibited in 1931, the "Shroud" is a sheet of ancient linen about 14ft. by 3½ft. Linen of this kind was made in Syria in the first century and could easily last as long. On it are seen two impressions of a human body; one of the front, and one of the back with a few inches separating them.

Microscopic examinations, and photographs show conclusively that any known paint leaves a pigment on the linen. There is no such deposit; these stains are impregnated into the fabric, and have no determinable edge as must inevitably be found if paint had been used.

In 1898 the "Holy Shroud" was photographed for the first time and these amazing results came to light.

Our readers probably know the difference between the positive and the negative in photography. The lights are generally reversed in the negative, black appearing as white, and vice-versa. When the negatives of the photographs were developed, it was found that the **negatives** exhibited the true picture .... that is to say the "Shroud" itself was in the nature of a photographic negative.

The two images shown are of one human figure, anatomically correct, balancing each other in every way. **NO** artist, when the "Shroud" was supposed to have been painted, could have foreseen photography and painted accordingly.

Admitting, therefore, that the images are not the product of human art, we are faced with the alternative that they must have been produced by a human body. And, moreover, one treated in exactly the way that the New Testament tells us that our Lord was treated: for here, in minutest detail are the evidences of the crucifixion; of a barbarous cap of thorns; of scourging and of a pierced side. A deception? The body of a criminal similarly treated?

If this is just a clever piece of trickery, how was it produced? If it is the genuine image of our Lord, and ruling out the miraculous .... how could it have been transferred to, or photographed upon this piece of ancient linen in the manner described? This problem has engaged the attention of scientists, these past 35 years.

Here is a summary of the conclusions they reached. . . . This is not the impression of a body, printed as a book is printed by direct contact with type: an impression produced only by contact would be distorted and unreal. It is rather of the nature of a photographic impression. A photograph, of course, is caused by the imprint of light upon a prepared surface. But, it has been found that such impressions can be produced by substances other than light.

Experiments and evidence, showed that under certain circumstances of extreme agitation, the human body can, and does give of a kind of photographic ray which would cause a stain on some substance suitably receptive. Experiments were made with linen, treated with a solution of aloes (suggested of course by the Bible narrative), and found that impressions could in fact be received this way—"photographic" impressions and not contact stains. The scientific explanation is that of the feverish sweat of the human body fermenting into carbonate of ammonia, and giving off in the still air, impressions received on a piece of linen suitably treated with aloes.

How does the Bible account for both the Crucifixion and the discovery in the tomb on Easter morning compare with this theory? They picture the body being taken down from the cross—a nude body—unwashed—still bearing on it the reactions of torture and an agonised death, being placed at once on. and covered over with a new linen Shroud liberally sprinkled with aloes. Everything has been hurried, the body has been placed there at once, reverently, decently. while preparation for a more fitting burial are being made. It was then. according to the scientist, that these images were photographed onto the Shroud, although they would not be visible for some time afterwards.

On the Easter morning the Shroud was observed by at least one witness "Joseph of Arimathea," to be lying neatly folded, quite apart from the linen bandages that had been bound over it, round the body of Christ. Is it not natural to suppose that this Shroud should be carefully and reverently treasured by the family of Jesus.

The wonderful photographs in support of this theory show only too clearly, the scourging; the marks of the cap, rather than crown of thorns. The wounds in the hands are somewhat surprisingly found in the wrists; this however, is strongly supported by modern research. which offers concrete proof of the anatomical impossibility of the fallacy that the nails were driven through the hands. The wounds in feet and side are also plainly shown.

The face that is dimly yet subtly shown in the picture on the negative, is that of one who is dead, that is obvious; and yet it is by no means the face of a corpse. It has a certain mysterious sense of life, perhaps because death has only just occurred. There is the mark of suffering, yet the calm look of one who has conquered life and death. One can but gaze long and earnestly at the portrait so revealed.

These then are the facts. Is the case proved? It must be left for the reader to decide.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widstoe and Leah D. Widstoe

INSTALMENT V.

OUT OF THE GROUND.—(Continued).

The Teeth as an Index.

MINERAL starvation is felt throughout the entire body and character, but it shows itself definitely in the structure and composition of the teeth. It is most important that the pregnant mother shall have foods that contain the necessary minerals, else the babe comes into life with a severe handicap. Few people realize that the first set of teeth begins to form during the fourth month of pregnancy, and is completely formed at birth, though embedded in the jaws. Also, that during the seventh month of pregnancy, the foundations are laid for the second or permanent set of teeth. If the mother does not get her full quota of calcium and other minerals in her food, nature provides that the child shall rob the mother—hence the frequent experience of women's tooth trouble during pregnancy. These truths apply to the child's and mother's bony structure as well as to the teeth.

Teeth are an index of correct feeding. It is not enough to keep them clean and visit the dentist often—though that is certainly desirable—yet if the teeth are not properly nourished by wholesome food of full mineral and vitamin content they will decay in spite of the very best dental care. Savages and "nature people" do not know what a tooth brush is, yet they have hard, white, solid teeth—until they begin to use civilized man's food. Then they, too, have the experience of tooth decay as do the white men. Our forefathers had little need of dentists or tooth pastes.

Acid and Alkaline Foods. The question of minerals in the diet concerns also the acid or alkaline reactions of the body fluids. The ash that remains when plant or animal substances are burned in the laboratory contains the mineral matter of the foods. This ash may be acid or alkaline in its reaction, depending on the predominance of acid—or base-forming substances, in turn depending on the kind of food eaten. Organic substances are also formed during metabolic processes which, if acid, may be neutralized by alkaline mineral substances. Therefore, whether foods are to be classified as acid-forming or base-forming (alkline)—a matter of great importance—depends in part upon the nature of the mineral matter in the food. The blood must be kept just on the alkaline side, for then it is conceded to be most resistant to infections and other unnatural conditions.

The dangers from eating too freely of acid-forming foods are

two fold. First, the kidneys are overworked when required to handle too many of the acid by-products of digestion; second, the calcium carbonate of the bones and teeth as well as the basic substances of the tissues are attacked in neutralizing acids that may predominate in the body. Thus, acid-forming foods may in reality rob, not nourish the body. Another reason for keeping the body on the alkaline side is that then the food minerals are less likely to be excreted and are more completely utilized in the processes of metabolism. It has been found also that neither muscles nor nerves will perform their work properly unless bathed in tissue fluids which contain ample mineral constituents in their proper proportions. Indeed, the possession of the much prized vim, vigor and vitality seems to depend as much upon the maintence of the "alkali-reserve" of the body as upon the presence of ample vitamin B. Yet it must be understood that there must be "balance" in the body; it is as dangerous to have the food too alkaline as too acid. All food must be eaten with understanding and in moderation.

The alkaline, or base-forming foods are: most fruits and vegetables (especially beans, spinach, beets, carrots, parsnips, and white potatoes), nuts, raisins, and milk. The following foods have been found to be very efficient in reducing body acidity: Apples, bananas, melons, citrus fruits and potatoes. From fruits and vegetables should be chosen the bulk of the food in order to keep the body chemically right, for they are important sources of necessary minerals and vitamins.

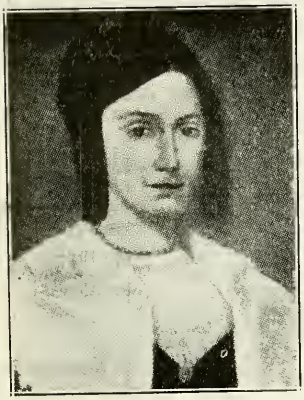
Acid-forming foods are: eggs, meat, poultry, fish (especially oysters and other shell fish), bread of all kinds, including crackers, macaroni, spaghetti and noodles, cereals, rice, pastry of all kinds and especially candy and sweets. This list also includes tea, coffee, cocoa, chocolate. It may be noted that very often the acid-forming foods form the greater portion of the modern dietary. Health may be seriously impaired thereby if the practice is long continued, for the body functions best when the alkaline-forming foods predominate.

Acid fruits such as citrus fruits are sometimes avoided for fear that they may cause "acidity." This is not the case, for when digested and used by the body they leave an alkaline residue which is distinctly acid-reducing, and helps to neutralize the acid residues of protein and other acid-formers. For this reason many people have found that "a lemon a day keeps the doctor away"—taken with plenty of water, of course. All citrus fruits are valuable alkalinizers as well as being rich sources of vitamine C. In many cases where people suffer from nettlerash from eating certain fruits. it has been found that these fruits could be eaten more freely if wholemeal bread and flour and other foods which contain more minerals, were substituted for the highly refined foods.

The practise of the principles indicated in the Word of Wisdom provides all the necessary mineral elements necessary for full health.

(To be continued)

"One Hundred And Ten Years Ago"



Emma Hale Smith

"WHILST the Book Of Mormon was in the hands of the printer we still continued to bear testimony and give information, as far as we had opportunity, and also made known to our brethren that we had received a commandment to organize the Church, and accordingly we met together for that purpose at the house of Mr. Peter Whitmer, Sen. (being six in number), on Tuesday, the sixth of April A.D., one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the "Church of Jesus Christ of Latter-day Saints," after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us, and after a happy time spent in witnessing and feeling for ourselves the powers and blessings of the Holy Ghost, through the grace of God bestowed on us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, "The Church of Jesus Christ"; organized in accordance with commandments and revelations given by Him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament. Several persons who had attended the above meeting, became convinced of the truth and came forward shortly after and were received into the Church, among the rest, my own father and mother were baptized, to my great joy and consolation and about the same time, Martin Harris and Orrin Porter Rockwell."

From the Mission Field

Leeds

The Relief Society of the Batley Branch held a conference in the home of Brother and Sister Moss on Sunday, March 17th. Talks, poems, and songs by the singing mothers and daughters were given and stories told. All officers of the Relief Society were present, and the meeting was conducted in a fine manner.

Sheffield

On Sunday, March 17th, at the Sheffield Chapel, Cyril Bishop of the Doncaster Branch was baptized by Branch President Alvin I. Holton and confirmed by District President George H. Bailey.

Manchester

In the Oldham Branch on Sunday, March 17th, the Relief Society Sisters celebrated Founder's Day. Sister Elizabeth Pearce (Relief Society president) took charge. Talks were given by Sisters Elizabeth Pearce, Emma Wynn, and Winnie Taylor. A short talk was also given by District President George Dale.

The Hyde Branch Relief Society sponsored a social evening on Saturday, March 16th. The programme was given chiefly by friends of the members. Refreshments were served by the Relief Society Sisters.

The Relief Society Branch conference was held on Sunday, March 17th, in the Hyde Branch. Sister Esther Jackson took charge. Those who took part on the programme were Sisters Emily Whiteley, H. M. Smith, Esther Jackson, and Sister Allsop (Relief Society Supervisor). The singing mothers also gave a vocal item.

Newcastle

The Sunderland Branch Conference was held on Sunday, March 17th. The theme of the conference being "How May Religion be Used?"

The afternoon and evening sessions were conducted by Sister Gladys Quayle. Speakers in the afternoon session were Sisters Ellen Oates, Gladys Quayle, and Brother W. W. France. Sister Irene Maxwell gave a vocal solo. District President Frederick Oates, and local Elder S. Short (of the District Presidency) spoke in the evening session. A duet was rendered by Sisters Oates and Quayle.

★

PERSONAL.

OSBORNE—To Mr. and Sister A. E. Osborne of Luton, a daughter, on Monday, March 11th. The weight of this baby was 13⅓ lbs., nearly twice the normal weight, an unusual occurrence. Reference was made in the "Daily Mirror" which was accompanied by a photograph, and added that Sister Osborne "attributes the baby's fair skin to the fact that she ate many oranges daily for some time before the baby's arrival."

★

DEATH

MAYTOM—Brother William James Maytom, of the North London Branch, passed away at his home on Monday, March 18th, aged 85 years. He has been a faithful member of the Church for some 47 years. The funeral service took place at his home on Wednesday, March 20th. Branch President George Poole took charge, who also dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall.
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall.
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81. Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

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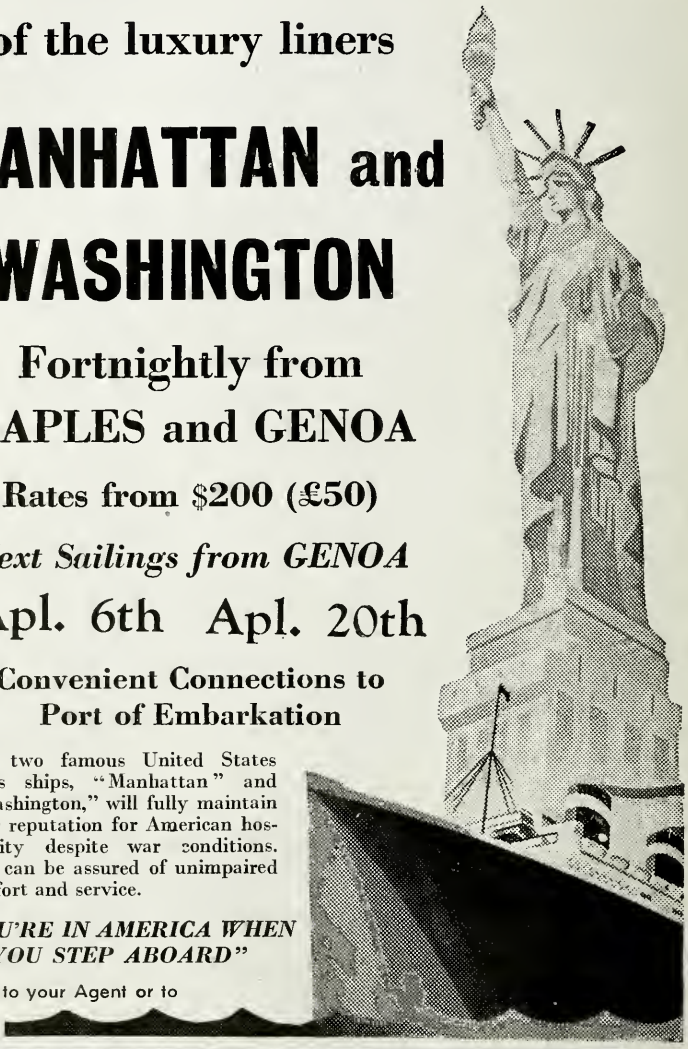

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